



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

yet when he comes to treat of those great realities—God and immortality—with which religion has more especially to do, he rests them both upon foundations which contain *a posteriori* elements. The fundamental postulate here is that virtue and happiness must, somehow and somewhere, be capable of conjoint and proportionate realization. The being of God, as the one who alone is able to adjust virtue and felicity to each other, is thus the first condition of the realization of the highest good; while the immortality of the soul, without which no finite being could attain the good, is the second condition of its realization. So the philosophy of religion is grounded upon considerations which were deemed utterly unworthy to form any part of a true system of ethics.

Dr. Mengel's conclusion is that neither in his epistemology nor in his ethics has Kant provided any satisfactory foundation for a philosophy of religion; for in the former he denies to thought all real objective validity, and in the latter he most emphatically rejects that stone which afterward, in the philosophy of religion, is made the head of the corner.

FREDERICK TRACY.

UNIVERSITY OF TORONTO.

---

THE RELIGIOUS USE OF IMAGINATION. By E. H. JOHNSON. New York: Silver, Burdett & Co., 1901. Pp. x + 227. \$1.

UNCONSCIOUSLY, as it appears, Professor Johnson has in this volume developed a phase of the argument John Fiske supposed he had discovered, and which he stated in his *Through Nature to God*; really, however, it is involved in the Anselmic statement. This is (in substance) that, as the sprout from the buried acorn implies a sunlight external to itself, so the aspirations of the soul to God imply an evoking reality external to the soul. To show the validity of the imagination's products when it is applied to religious themes is the author's aim.

Professor Johnson divides his book into two parts: the service of the imagination to religious truth, and to life. In the first part he investigates the "competency and scope" of this faculty, its dealing with "problems as to the Creator, the Ruler, and the Father." In the second portion he shows how it "sees ideals, breeds energy, and enlists perseverance." He discusses the synthetic nature of the imagination, and vindicates its use in religion by citing its necessary employment in poetry, history, science, and art. He traces its relation

to faith as picturing ("image-ination") the objects of faith: "faith discerns God only when the ideas summed up in him are made luminous by imagination" (p. 48). It puts a check upon itself by discerning disharmony in its illicit products. He then applies these principles to the problems of God, man, life here and hereafter, miracles, etc.

In two points the author's reasoning is weak — the relation of imagination to miracles and to revelation or inspiration. The professor admits that the occurrence of miracles is "a question of fact;" then adds: "if this question of fact is made a question of imagination," etc. (p. 117). But we do not submit "a question of fact" to the imagination. Granted that it is true that "it is imaginable that . . . God . . . can work miracles; has wrought them" (p. 123), yet this merely proves miracles possible, it does not so much as make them probable. It is beside the mark to say that "the imaginability of miracles . . . is so complete that . . . to avoid imagining them has ever required greater adroitness than plain Christian folk can command" (p. 123). Precisely, "plain Christian folk"! "Plain Christian folk" display such "adroitness" as to "imagine" that the phases of the moon influence terrestrial weather and crops; but this does not establish as a fact the moon's supposed power. But Dr. Johnson has essayed a *scientific* treatment of imagination, and this is not a scientific, but an *ad captandum* argument. The trouble is that he has gone back on his own canon: imagination is to be applied to the higher realms, where other faculties cannot reach. By attempting to make it do the work of the logical faculty, our author casts suspicion upon the whole course of his argument and does not help the cause of miracles. And he is equally infelicitous in his treatment of revelation, in spite of the very fine passage on pp. 134, 135.

The volume is well printed, on good paper, in a neat cover, and has a serviceable index.

GEO. W. GILMORE.

MEADVILLE THEOLOGICAL SCHOOL.

---

THE LIFE AND LITERATURE OF THE ANCIENT HEBREWS. By  
LYMAN ABBOTT. Boston: Houghton, Mifflin & Co., 1901.  
Pp. xiii + 408. \$2.

IN the winter of 1896-97 Dr. Abbott delivered a series of lectures upon the Old Testament before his church in Brooklyn. In 1899-1900 he took the same theme before the Lowell Institute of Boston. From these lectures the present book has developed. The chapters.